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Religion and Philosophy. By R. G. Collingwood. London: Macmillan, 1916. Pp. xviii + 219. \$1.75.

"Thought had been well frightened by its own philosophical daring in the previous period. It had jumped in and found itself out of its depth; and Comte was the mouthpiece by which it recorded its vow never to try to swim again. Who has not made this vow? And who, after having made it, has ever kept it?" says the author on page 38. Confessedly he has made this vow—and now here he is trying to swim again! But he is a pretty tough swimmer.

Perhaps we may say that his fundamental thesis is: The identity of ultimate reality. At the basis of all existence lies thought, and through all existence thought is present and controls. Thought is ever expressing itself in creed. Creed is belief. It is dominating belief. Everybody has a creed. Talk a few moments with the plainest of the plain men on the street beginning with common facts, and he will immediately begin to generalize. His generalization is his creed, crude though it may be. His creed will vary in the ratio of his growing knowledge until it may become a Theory of Capital or an Augsburg Confession. No doubt Carl Marx and Luther started in a very simple sort of way. The author puts creed before ritual—probably contrary to most psychologists.

Now when we come to face religion, ethics, politics, sociology—indeed any of the disciplines—we stand face to face with this problem of identity. Religion—is it merely a matter of temperament, imagination, conduct, without any vital relation to thought, or is it a philosophy which every Christian must seek to understand, whose truths he must formulate, so that it can stand criticism and face other philosophies on the field of controversy?

"Religion is, not the activity of one faculty alone, but a combined activity of all the elements in the mind . . . a true unity . . . with every individual element expanding into a concrete fullness which cannot be dissolved. . . . There is then no other life than religion." Religion must be studied, not in its external manifestations, but in its comparative anatomy. So, "if we really try to discover what is the inward heart and essence of the thing we call religion, we must not be alarmed if we find that our practical vision sees it in places where, till now, we had not expected to find it."

These detached statements indicate the lines of a very keen, suggestive, and sparkling dissertation which falls into three main divisions: (1) "The Nature of Religion"; (2) "Religion and Metaphysics"; (3) "From Metaphysics to Theology."

Approximately placed are such subjects as religion and history, matter, personality, evil, God's redemption of man, and miracle.

Mr. Collingwood is, of course, a monist, and exactness of statement characterizes his work throughout; yet it is not hard and fast. He warns against definition. His universe thrills with life. Back of all and through all is the living, personal God of wisdom, will, and love.

He falls far short of solving all the problems, but he comes much nearer than the pluralists who are too prone to give them up.

Using the Bible in Public Address. By Ozora S. Davis. New York: Association Press, 1916. Pp. viii + 184. \$0.75.

A practical handbook on this subject by so experienced a guide as the president of the Chicago Theological Seminary is sure to deserve and receive attention. It has been prepared as a concise, usable manual for Christian workers who have not received the full technical training of the schools. Growing out of actual use in the Y.M.C.A. College in Chicago, and issued by the Association Press, it is direct, sensible, and helpful, as might be expected, and is suited either for class study or for private reading. It may well be recommended to all inexperienced speakers, especially to all young men and women in colleges or Christian associations, who wish to gain experience in presenting Christian truth to public audiences. It deals with various types of audience and of address, and gives a considerable number of outlines of talks on biblical themes in illustration of the principles discussed. These are given as suggestions only, as stress is laid on the necessity for careful and independent thinking.

The Science of Religion. By Daniel A. Simmons. New York: Revell, 1916. Pp. 224. \$1.00.

Attempts at harmonizing the teachings of science and religion are not numerous in these days of strenuous realities. The present argument, by a judge of the Circuit Court of Jacksonville, Florida, is based upon "two fundamental hypotheses, viz., an all-pervading Force, moving in the form of complex waves through the omnipresent ether . . . ; and a realm of matter, called spiritual matter, finer in particle than the physical, which . . . interblends in every physical entity and forms a counterpart of it."

Anyone who is attracted by an effort to harmonize science and religion through such an intuitional belief in the duality of matter will be likely to be interested in this volume.